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to it. Once adopted, this allegorical interpretation became the prevailing one in the synagogue and in the church. The view of the synagogue is illustrated from the Targum, of which an excellent translation is given, and from the Midrash Rabba; while the interpretation of the Greek church is traced from Hippolytus to the catenæ. This investigation shows that, with the single exception of Theodore of Mopsuestia, whose views of the song were prominent among the heresies for which he was excommunicated, all the leaders of the Greek church allegorized the book.—WALTER R. BETTERIDGE.

*"Do This in Remembrance of Me": Should it be "Offer This"?* By T. K. Abbott, B.D., D.Litt. (London and New York: Longmans, Green & Co., 1898; pp. viii + 53; 1s.) Under this infelicitous title Professor Abbott presents an expansion of his essay entitled, "Has ποιῆν in the New Testament a Sacrificial Meaning?" which appeared in his *Essays chiefly on the Original Texts of the Old and New Testaments*. The sacrificial interpretation has of late been finding some advocates among clergymen in Great Britain, and this Professor Abbott overthrows by a thoroughgoing study of the Septuagint uses of ποιέω and ἀνάμνησις. Symmetry and constructiveness would have been more nearly attained, had the New Testament passages in which ποιέω occurs in the sense which Professor Abbott advocates been collected and exhibited; and the argument would have lost nothing in cogency by a more judicial presentation. The appendix contains a summary of the history of the interpretation of τοῦτο ποιεῖτε, and notes on the words τράπεζα, 1 Cor. 10:21, and ἱερουργεῖν, Rom. 15:16. A curious misprint—not the only one—is "alone" for "alms," p. 34, l. 9.—EDGAR J. GOODSPEED.

*Der irdische Besitz im Neuen Testament.* Seine Beurteilung und Wertschätzung durch Christus und die Apostel. Von Christian Rogge, Marine-Station-Pfarrer in Kiel. (Göttingen: Vandenhoeck & Ruprecht, 1897; pp. 120.) This is by all means the best work we have yet seen on this subject. The author accounts for the Ebionitic tendencies of Luke by saying that Luke had a Palestinian document in which the poor people had preserved Christ's most socialistic teachings.

He does not believe that Jesus' teachings were in any sense revolutionary. There is, he asserts, absolutely no ground for the view that Jesus taught the sinfulness of wealth. He taught the impossibility of worshipping it and at the same time worshipping God.

The second half deals with the teachings of the apostles. James, he declares, was an Ebionite. Paul has most truly preserved the spirit of Jesus. The account in the early part of Acts is highly colored.

Though we take exception to some of the interpretations, the book is the sanest and most scholarly on this topic that we have ever laid hands on.—G. D. HEUVER.

*Die Christenverfolgungen im Römischen Reiche vom Standpunkte des Juristen.* Von Dr. Max Conrat (Cohn). (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1897; pp. 79; M. 2). This interesting essay discusses the question what legal basis existed for the criminal prosecutions of Christians in the Roman empire. The author confines himself to official proceedings, leaving aside mob persecutions, to which legal principles would, of course, be inapplicable. The author contends that Christianity as a religion or belief was never punishable, but that the Roman law treated apostasy on the part of Romans and missionary propaganda on the part of Christians as public and in a manner political offenses. The profession of Christianity fell under the cognizance of the law only in so far as it involved criminal conduct; and it is shown that there were two distinct grounds on which charges were preferred: certain practices popularly believed to accompany Christian worship, especially child murder and incest; and the violation of the majesty of the Roman state by refusing reverence to the Roman gods and to the genius of the emperor, which was demanded irrespective of belief, especially in connection with official and military service. It is intimated that in addition to regular criminal prosecutions a considerable restrictive police control was exercised over assemblies of Christians for worship. In support of his views the author brings together a very considerable amount of material, chiefly from the writings of early church historians, and the accounts of different trials which he gives are extremely interesting and instructive. The student of the Roman law cannot fail to be impressed with the remarkable difference of spirit between the civil and criminal law of Rome, and especially with the essentially arbitrary, if not barbarous, character of the Roman criminal procedure.—ERNST FREUND.

*Beleuchtung der neuesten Controversen über die römische Frage unter Pippin und Karl dem Grossen.* Von Dr. Wilhelm Martens. (München: C. H. Beck'sche Verlagsbuchhandlung, 1898; pp. vi + 158; M. 3.50.) The "Roman question" to which the author refers is